

THE BAPTIST RECORD.

OLD SERIES VOL. XXXII.

JACKSON, MISSISSIPPI, MAY 14, 1908.

NEW SERIES VOL. X, NO. 20

College Tidings.

Yes, the session is drawing to a close. June 10th, is Commencement Day. Dr. J. B. Gambrell, the great Texas commoner and former Mississippian, is to deliver the address on that day at 11 a. m. Dr. J. M. Frost, of Nashville, is to preach the sermon on Sunday, June 7th.

We have enrolled 460 students. But for the panic I think we would have made the 500. I suppose the behavior has been the best in the history of the institution in spite of the large number. One of the professors said to me the other day that our dormitory, Jennings Hall, had improved the discipline of the institution 50 per cent. This in spite of the fact that we did not get it finished until two months after the session began. Next session we expect to have it in "apple pie" order and under the best management at the opening of the session.

I recently received a check for \$10,000 from Mr. Andrew Carnegie. This is half of the amount promised by him. He promises to pay the other half when we have collected the balance of the \$75,000 which we were to collect from the people of Mississippi by January 1, 1910. We will get the other \$10,000, but we will have to wait until our friends can pay up what they have subscribed.

This Carnegie Fund goes to the permanent invested endowment, and only the interest can be spent.

The present condition and prospects of the Mississippi College are a longways more favorable than ever before in the history of the institution. I expect very rapid progress within the next decade. The Baptists of Mississippi are able to endow their institution and make it really a great school. It is easy to run academies without endowment, but colleges cannot run without it. The endowment will come gradually, but it ought to come rapidly. Let everybody work now for a great attendance next session. Let everybody take notice, however, that we do not teach common free school branches. Our work begins where that ends. We do 2 years of high school work and 4 years of college work, but we do not do the common school work. That can be done in free schools at home.

Yours for greater Mississippi College,
W. T. Lowrey.

Dear Brother Editor:

I have just received this week's issue, today, and read its contents with eagerness. I did not get the issue of April 30. Sometimes they get lost. So, you see, I was hungry for the Mississippi news.

It did my heart good to see that the Baptists had wrought so nobly, in the campaign for Home and Foreign Missions. Then there are such reports from the churches of the great revivals. It almost makes a fellow wish to be with you, to rejoice with you. We do rejoice, and praise God, though we are out here, so far from the old home land.

We have gotten a new view of the world,

since coming out here. This is indeed a great country, or, at least it promises to be, in the near future. It is an inspiration to look out over the broad plains and think of the great possibilities of the West. But much is to be done, yet, to make real the great country. This preacher and his wife have done the hardest work of our lives, the six months we have been in the West, with seemingly the most meager results. Yet, when we consider the condition of the church as it was when we came to Stanton, and look at the work now, we thank God and take courage. When General Grant tried to capture Vicksburg, he failed to take the city by storm, so he laid seige to the city, and continued till finally the city was forced to surrender. So we have been forced to do here—lay seige to the strong holds of Satan—materialism, ritualism and infidelity; Sabbath desecration, and worldliness on the part of professed Christians. When we came here, it seemed that we two were alone, but we have rallied the forces, until today, we have some of as loyal supporters as any pastor ever had. Still their name is not legion.

Everything has been demoralized by the money panic and politics. There are two preachers—I mean Baptist preachers—whose lives are buried in business, so that they are doing next to nothing for the cause of Christ.

But don't let the reader think we are discouraged; we have learned some valuable lessons since casting our destiny in the West. We have learned the lesson of patient waiting on the Lord, and that sin, and the kingdom of Satan, are not easily overcome. But while we are waiting on the Lord, we shall continue an aggressive campaign for the cause of Christ.

But while we are engaged, heart and soul, in the work here, we are no less interested in the work in our native State, and are praying that God will give you grace to come out victorious.

Pray for us.

Yours for Christ's glory,
D. W. McLeod.
Stanton, Texas, May 9, 1908.

The Central Baptist Church, Newton, Miss.

I want to say two things about this church. First, it is a band of as faithful members as I ever saw. It seems that every member tries to be in his or her place and do all that can be done. Their Sunday School is larger than the church membership, and their zeal is beautiful in the work of the Lord. Their pastor, Brother T. J. Miley, is one of the most faithful, untiring workers that I have ever seen, and his family are equally as faithful and devoted to the work as he is.

Second. This little band have built one of the most attractive and complete houses of worship I have ever seen. The main auditorium is 50X60 feet, well seated with excellent pews. In the rear of the main auditorium are five good Sunday School rooms, with a basement that can be easily made into another. In front is

a gallery splendidly adapted for the Bible class. Besides these are four small cloak rooms, as convenient as can possibly be. And best of all the acoustics of the church are seemingly perfect. I have never spoken in a house in which it is so easy to speak. The few brethren who felt that the cause of Christ needed a good house of worship in Newton, have made tremendous sacrifice, and have taken all of the financial obligations on themselves as individuals, leaving the church, as an organization, and the house, free of debt. It is a noble work.

A last word. Rain, rain; and other things prevented us having the meeting I craved to have with the people of Newton, only 3 for baptism, but I never spent ten days more pleasantly with consecrated people. My stay in Brother Miley's home was a blessing to me. God bless them and their people, and give them a great success.

As a postscript, let me say that they were laying the foundation for the Clark Memorial College buildings when I was in Newton, and President Culpepper was doing his best. He is an energetic, pleasant, aggressive pusher. God bless them in their great work.

E. L. Wason.

To the Young Preachers.

We have had 55 young men this session who have been preparing for the ministry. That is 10 less than we had last session. The number has been going up every year until this year. Why this shortage? There were two reasons: 1st. The financial panic made it necessary for a good many young preachers to stay out and make something to go to school on. 2nd. The shortage in Ministerial Education funds made it impossible for me to encourage young men beyond a certain number to expect the usual help from the board of ministerial education. We reported to the Convention last year a shortage in the running expenses of \$8000. The probability is that we will have to report about the same shortage to the Convention this year. This will be true unless the churches can relieve the situation. Some of the brethren have been writing me that after their mission collections are over they will undertake to do something for Ministerial Education. I give the facts and trust the pastors and the churches to do what is right in the matter. I think the situation would have been relieved but for the panic, yet I notice that our mission contributions were largely increased. Could not the necessary funds be raised also for Ministerial Education? Is not this a part of our mission work? Are we doing justice to the cause in counting it otherwise? These are questions for the brethren to answer.

In the meantime, I remain,

Your servant,

W. T. Lowrey,
President Board of Ministerial Education.

Good Meetings on Gulfcoast.

At Logon Church on Pearl River, embracing the 4th Sunday in March in which we had the brilliant young pastor of Durant Church, Brother Luther Holeomb. This gifted brother charmed the people with his able and well-delivered sermons, which drew fine congregations. Our little Baptist flock was strengthened, and Christians of other flocks were helped. Four converts were baptized. I predict for this young Timothy a very useful life in the gospel ministry. He is humble and spiritual and thoroughly consecrated to his high calling. May the life of this beloved son of a noble sire be spared to the cause of Christ until his head shall "blossom like the almond tree."

* * *

At Shiloh church on Biloxi river, embracing the 4th Sunday in April in which we had the man of God, H. C. Roberts of Silver Creek, Miss. This meeting in some respects was one of the best, our church was revived and encouraged, and as the meeting was attended by other Christians they were helped. Four converts were received for baptism. I ought to say that material such as Baptists could reach at best these places was very scarce and considering this fact, the visible results were gratifying.

Brother Roberts, whose labors on our Gulf Coast were so greatly blessed, and who has located at Silver Creek recently, is in some respects one of the most gifted men the writer has ever had to help in meetings. Indeed I know of no man who is more gifted in soul winning and in developing Christians than he. His Christly spirit and earnest preaching, and long experience combine to make him admirably adapted to protracted meeting work, and happy the pastor and church that secure his services.

To the divine God we give praise and glory for his blessings on these two meetings referred to.

O. D. Bowen.
Handsome, Miss., May 1st.

Summit.

Our collection, Summit Baptist Church, for the Home and Foreign Board, reached the nice sum of two hundred and forty-five dollars. This is ahead of anything this church has ever done before at one collection, at least I believe so.

The pastor in announcing the amount, said that if we had raised five dollars more, the church would be entitled to representation on the floor of the Southern Baptist Convention. I thought—shall I say what I thought? Yes, I believe I will. I thought that while I would be glad to see it \$250 or even \$500. Yet I would feel bad to know that my church was represented in the Convention while many others that had contributed, perhaps, more than my church, would not be represented because they did not give \$250. Then, it looks so much like buying the privilege. I have no doubt but there are many churches that give \$100 and when we consider their surroundings and ability to give and have compared them to many churches that give \$250 the one hundred dollar church has really done more than twice that amount.

For example, we may co-operate in securing good laws and on their enforcement; on public improvements; on temperance, purity and education under restrictions. Did Christ ever do or teach anything that suggests such a policy? If he made any distinction at all it was in favor of the

poor. "And he saw also a certain poor widow casting in thither two mites." "And he said of a truth I say unto you, that this poor widow hath cast in more than they all." Luke 21:2-3.

The poor church that gives her mite cannot be represented, but those who give of their abundance may be honored with a seat in the body. Is this right?

J. R. Sample.

Now For State Missions.

We have passed the milestone of April 30th, and the record for Home and Foreign Missions has been made for this convention year. That was a magnificent advance for Home Missions, from \$13,140.61 in 1907 to over \$19,000 in 1908, and is in a large measure due to the untiring energy of the new vice-president, W. P. Price.

The figures for Foreign Missions were provokingly near \$29,000, which figures would have been passed if one church of which I know had not been late in reporting its contribution. Of course there were others late.

Though the Home Board reports some debt the tidings from both boards indicate a healthy advance all along the line, though Mississippi, (as did all the other States), fell short of the abnormal increase asked for by the last Convention.

Does not a normal healthy increase promise more for the future any way, than an advance which could not be sustained? We ought to do more, and we will as the years go by, but let us be careful not to let our zeal run away with our knowledge again.

But I started to write this to call especial attention to our State Mission work. We ought to get in readiness for the campaign at once, and lay our plans for the largest State Mission giving we have ever done. Conditions on the field demand it. In addition to the great work in Southeast Mississippi, where the financial stringency has been keenly felt, we have the storm-swept churches to help in that and other sections.

Our laymen in the special missionary movement have done some magnificent work for missions. Now that the momentum is up let them keep right on putting in some of their best efforts in behalf of State Missions.

Let every pastor in the State make it his aim to get something from every member of every church for missions within our own State limits and we will make our Secretary's heart glad and honor God by reporting the best State Mission contribution ever made.

W. F. Yarborough.

Not Union.

There is a marked difference between co-operation and union. Baptists can co-operate with other Christian denominations, in points of agreement; but cannot consistently enter into a union. A union implies equality and does not recognize differences; hence demands compromise. Not so with co-operation: individuals can work together on matters not requiring violation of principles, practice or preference.

For example, we may co-operate in securing good laws and on their enforcement; on public improvements; on temperance, purity and education under restrictions.

answer emphatically, Yes. And, in support of my position I want to quote recent statements from two or three very prominent Baptists.

Dr. E. Y. Mullins, president of the Kentucky Baptist Education Society, and also president of our Southern Baptist Theological Seminary at Louisville, Ky., says: "Of all people in the world, Baptists are under obligation to educate. They believe in the light. Their conception of Bible teaching requires the light. They believe that light from every source is the privilege of men, and that the regenerated heart of men may receive the light and grow thereby. The logic of every position which Baptists hold carries with it the idea of education. Evangelization and education should go hand in hand." Most assuredly it is the privilege of men to receive light from every source, and only in our denominational schools is the light from the religious as well as the intellectual realm turned on. It is in such schools only that the Bible is emphasized and the spiritual life touched.

Mississippi Baptists really own and control but one school. While it is among the best in the land, and while there are three or four other Baptist schools in the State owned and controlled by individuals, we are very inadequately supplied with Baptist schools. Large sections of the State are practically untouched by us, educationally; and we owe it to ourselves and the cause of Christ to supply these destinations. If we do not, others will. We are face to face with a great opportunity. We are in the morning light of a great awakening. The clock is striking the Baptist hour. To quote Dr. Porter again: "The hour has come for Baptist conquest in Kentucky and in the world. We are at the beginning of a second crusade. We are facing not a setting, but a rising sun. Our greatest need is vision; not to be visionary, not to see jars of gold at the end of the rainbow not to see cheese in the moon but to be prophets, seers, to see things before they happen. A man who never builds a castle in the air will never build one on the earth; a man who does not see things ahead will never accomplish much at hand."

Concerning the situation in Kentucky, Dr. W. J. McGlothlin, professor of Church History in our Seminary at Louisville, says: "Moreover, the education we need is Christian education. We Kentuckians must learn anew to fear God, to love righteousness, to value the spiritual. It is not enough to train the intellect. The man of trained intellect is all the more useless or dangerous, unless he is fortified with sound religious and moral principles. Our public schools, let us thank God, are not wholly secularized as in some parts of the country. But they are not and cannot be, actively and aggressively religious. More than education, more than anything, Kentucky needs the principles of the Lord Jesus Christ incorporated into her daily life. That cannot be done satisfactorily in the public schools. At least we need many other distinctively religious schools to train some men and women, and by their example and rivalry to keep the public schools up to their best." And what is true of Kentucky is also true of Mississippi. It takes the influence of the religious schools to keep our public life anchored to the principles of Jesus Christ and the Christian religion.

Brethren, will you meet the hour creditably? Will we in the supreme moment prove our loyalty to our Master? Along with this golden opportunity God has placed in our laps enormous wealth. Will we be loyal to the trust? Let us arise in majesty and meet this situation. Baptists of the State, the eyes of God are upon us. How shall we conduct ourselves in this matter? I verily believe the Baptists of Mississippi are not only equal to the task but they are willing and ready to make a decided advance in this great cause.

Some Particular Suggestions on Sunday Schools in General.

A Plea for Baptist Schools.

W. B. Sansing.

L. A. Duncan.

W. B. Sansing.

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Concerted Meetings in Atlanta.

Your readers will be glad to know that the Baptists in Atlanta have been greatly blessed in their recent Evangelistic campaign. There are five meetings still to report, but already there have been 910 additions to those churches which took part in the movement. Meetings began the first Sunday in April and it was expected in the beginning that 28 churches would hold meetings during either the first or the last half of the month. The plan was that there should be held each day at the First Church a union noon meeting and at the other places of worship there would be afternoon and evening services. Each church expected to have a meeting of two weeks and this plan was carried out with a few exceptions. The services in five of the churches were delayed for various reasons and it is expected that when these shall have closed their work the figures would go to eleven or twelve hundred additions to all the churches. The great success of this campaign demonstrates the wisdom of the Home Board's plan, uniting as it does all the forces and at the same time recognizing, developing, strengthening and putting honor upon the local church. The Christian Index says: It may be said of this whole series of meetings that they have been conducted in a manner which will not be likely to leave any unpleasant after results, and there has been no severe straining after numbers."

One of the most interesting features of this campaign was the all-night prayer meeting at the First Baptist Church. Some of

the pastors stated afterward that they entered upon the meeting with some misgivings as to the wisdom of such a service, but that when it closed at 5 o'clock in the morning they were ready to say that it was free from care and foolishness, that there was no straining after effect, but that the night had been one of the greatest joy and spiritual power. Those who were in doubt about whether such a service should be held were most enthusiastic as to its power and results.

It seems to me that the time is coming when in all our cities of the South and the Southwest such meetings as that in Atlanta must be held. Why may not the pastors of all our cities agree upon and arrange for such a campaign. If the proper outside help cannot be obtained then the pastors can help each other, holding meetings in half the churches and then going to the other half. Possibly an even better plan would be for each pastor to hold his own meeting. Whatever may seem wisest let us do that and make this coming year one of aggressive concerted evangelism in all the churches of our Convention.

By the time this issue of the paper shall reach our subscribers, the great Southern Baptist Convention will be in session at Hot Springs. Let earnest prayer be made for the presence and power of the Holy Spirit. It is earnestly hoped that an aggressive conservatism shall prevail in our Convention. Last year a few very earnest and honest laymen were influential and instrumental in fixing a figure for each of our mission boards, that only a few of the most sanguine ever believed we would reach. It will not be wise to repeat this in our Convention this week. We hope for progress, but all sure and permanent progress is gradual and not at one bound. It is our judgment that it will be a mistake to fix the figures for next year above those fixed for the closing year. Indeed we entertain some doubt as to whether they should be fixed so high. Starting from the point we now occupy, 10 per cent. advance each year would not be bad. We might make it 15 per cent. There is always a certain kind of discouragement in a failure to reach the goal. We are not writing this to excuse Mississippi. She needs no excuse, having made the largest ratio of advance of any of her sister States. We most cordially commend him to the brotherhood and to pastorless churches.

The Baptist Record holds three scholarships, one in the Harris Business University, Jackson; one in the Hattiesburg Business College, and one in the Queen City Business College, Meridian. Anyone wishing to take a business course at either of these places can save money by writing to The Baptist Record.

Through the courtesy of Tennessee College we acknowledge the receipt of two pieces of sheet music; one "Tennessee College" and the other, "The Green and White."

The American Prohibition Year Book for 1908 is very rich and full in prohibition statistical matter, and brim full of encouragement to the temperance worker. It is much enlarged over last year and sells for 25 cents.

"The Saloon Under the Searchlight," is a very valuable paper bound book, which sells for 25 cents per copy. It presents in a graphic style the corrupt methods and practices of the institution of the saloon.

Prof. B. G. Lowrey, Mississippi's field man for our Tri-State Hospital, was asked to present the subject to our church at Blue Mountain yesterday. He did so. We made subscriptions to this to amount of \$2,580.

life. Send on your order.

"My Church," by J. B. Moody, is a neatly printed cloth-bound book containing 332 pages, and we presume published by the author. It contains the Address of Welcome to the Southern Baptist Convention when it met in Hot Springs in 1900, and those, who hung upon Dr. Moody's burning words on that occasion, will no doubt be pleased to have the opportunity of reading now what they heard then. Every one of the twenty-seven topics discussed relates in a vital way to the Church of Jesus Christ. The doctrine is sound and the expression strong and attractive. There will never come a time when it will not be important to keep the church of Christ in the right position before the people. Dr. Moody's book will well repay a most careful reading.

The Baptist Argus has finished its career in name, but really lives on substantially in size, form and matter. Dr. Harvey and Dr. Prestridge uniting in an enterprise reminds one of what we imagine the day will be when "the calf and the young lion" shall dwell together. It really looks like bringing the antipodes together. We shall rejoice to see much fruit from this union. This is certainly better than to have launched another paper. The "World" is large. There is room for all.

In June Brother H. D. Wilson will be ordained to the full work of the gospel ministry by the New Albany Church. Early in the year he gave up a prosperous newspaper business to answer to the call to the ministry. Since that time he has been studying the Word. He will be ready for work in the pastorate or in evangelistic lines. We know Brother Wilson, his father also a minister and his paternal grandfather a minister. We most cordially commend him to the brotherhood and to pastorless churches.

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The Need at Purvis.

Purvis is the county seat of Lamar county. It was a town of about two thousand people prior to the fatal 24th of April. It had a court house, equal to the demands of the times, as also a school house of brick, where was carried on a graded school the pride of the town. There were a Methodist, Presbyterian and a Baptist church house. The last named had been in use about three years or more. It cost our people close to \$4,000.

The homes which sheltered the people were all that a prosperous and contented citizenship could desire, ranging in cost from a few hundred dollars to as many thousands.

The hands of the clock at the court house show 2:11 when an ominous hush fell upon the people, then the observing ones saw the approach of angry clouds and were startled with the fearful roar of the rapidly approaching storm. Huddling together in their homes had but little time to wait ere the crash of a cyclone one mile in width was upon them, hurling trees, houses, men, women and children with animals of different kinds dealing death and destruction far and wide in its awful path. Where a few minutes before were happy homes, business blocks, school house, church houses, gardens and mills with all else that goes to make a prosperous town now all is changed.

On every side are the groans of the wounded, the pale faces of the dead in the midst of a scene that beggars description. Where once was the Baptist church house is now simply heap of broken lumber, torn and rent, splintered fragments of windows, doors, pews, pulpit and organ as if some vengeful fury had spent his wrath here. Hard by is the ruin of Brother Purvis' home, a brother who, in the growth of the town has helped in the erection of three Baptist churches.

Along the streets where once were comfortable homes are walls twisted, broken, prone upon the ground, and sometimes all that is left to indicate the place of a house is a pile of brick and splinters, and this not simply here and there, but house after house on both sides of the streets. I went over these debris filled streets and looked until my heart was sick at the wreck and ruin. In some places the work of repair is going on, but in far the greater number of instances houses will have to be built anew. Especially is this the case with the church houses. And what have they to rebuild with? The government's aid cannot be thus used. Aid sent in by the citizens of other towns in our State is also employed otherwise as directed. I went to our brethren there and gathered a few of them together with their pastor and talked over the situation. They had appealed to our Convention Board for help, help on pastor's salary, help in restoring their church. What could I say? If a brother or sister be naked or destitute of daily food, and one of you shall say unto them depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit? In spite of the fact that we were already carrying about all the load that I thought we ought to take on, we must show our sympathy by our help, we must show our religion by our help, we must show that we love God, that we trust our Lord Jesus, and that the spirit of all

Evangelist J. H. Snow and wife are in a fine meeting with the Rowan Memorial Church, Memphis. Dr. Snow has recently entered the evangelistic work. His wife is a fine singer.

Rev. J. R. Stewart of Barlow, Ky., was lately assisted in a meeting by Rev. Terry Martin, of Mayfield, Ky. There were 44 additions by baptism.

In the meeting at Cornelia, Ga., A. J. Johnson, pastor, there were 61 additions. Rev. Jas. R. Magill of Attalla, Ala., did the preaching.

The great meeting at Pearlhaven, Miss., resulted in 69 additions. Pastor R. R. Jones was aided by Rev. W. E. Farr of Bogalusa, Miss.

The church at Douglas, Ga., has called Rev. T. S. Herbert of Lyons, Ga. He accepts and will be on his new field soon.

Pastor J. R. Funderburk has accepted the call to Graham and Providence Churches in Clarendon county, S. C., and will begin work in his new field next Sunday.

Pastor W. O. Anderson leaves the pastorate of the Tabernacle Church, Kansas City, after staying a few months, and goes back to his old field, Springfield, Mo. Reason—"A sense of duty."

Rev. R. F. Carroll has resigned at Elkins, Mo., and will enter the evangelistic work.

After a meeting in which 173 had been added to the Ohio Street Church, Pine Bluff, Evangelist Sledge of the Home Board entered the field and 50 more were added. The membership now numbers 383.

Bishop E. E. Hoss of the M. E. Church, South, in a splendid article in the Nashville American has "bearded the Lion in his den." He shows by his terse logic, cutting sarcasm and fine English, the rottenness of the whisky power, and the designing pretenses of its friends.

Rev. D. E. Heaton goes from Rice to Midortman, Texas. His work at Rice was eminently successful.

Rev. E. L. Rogers, recommended by Dr. B. H. Dement goes to Venus, Texas, as pastor.

Pastor R. L. Motley of the Central Church, Atlanta, Ga., has accepted work as evangelist under the Home Board. His headquarters will be Oklahoma City.

The church at Strawberry, Mo., has called Rev. W. E. Davis of Nevada. He accepts and will go immediately to his new field.

Pastor F. Y. Campbell says, is the Word and Way. "Every boy needs the presence of his father in the Sunday School." Brother Campbell has discovered the main leak in the Sundap School. The absence of parents.

Sev. M. L. Voyles has resigned at Harrison, Ark., and accepted the work at Bentonville, Ark.

Rev. John E. Barnard is in a fine meeting at Tallahassee, Fla., J. B. Pruitt, pastor. Much interest is manifested in the meeting. Many are seeking the Lord.

Rev. L. L. Wolfe, of Shawnee, Okla., has accepted the call to the Washington Avenue, Okla., and will enter the field at once.

Evangelist Sid Williams is in a splendid meeting at Denison, Texas. Pastor A. J. Kincaid is happy and Sid is buoyant.

Rev. Arthur Fox has resigned at Newport, Ark., and accepts a call to Mariana, same State.

Rev. W. S. Taylor resigned at Bellevue, Ky., last Sunday. His plans for the future are not made known.

Rev. A. V. Sizemore has accepted a call to the Bardstown Church. He goes to the work at once.

Pastor J. H. Butler resigns at Marion, Ky. He is a splendid preacher and will not be long out of the pastorate.

Brother C. A. Miller was set apart to the Gospel Ministry last week by the Fairview Church, Kentucky.

There is more Cancer in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven cancer to be a constitutional disease and therefore requires constitutional treatment. Hall's Cancer Remedy is the only constitutional treatment. Hall's Cancer Remedy is the only constitutional treatment. It is taken internally in doses from 10 drops to a spoonful, according to the condition of the patient. It acts directly on the surface of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Addressee: F. J. CHENEY & Co., Toledo, Ohio. Sold by Druggists, etc.

THE BAPTIST RECORD.

The Purpose of God in the Creation and in the Redemption of Man.

P. L. Bates.

I have selected this subject that I might add my mite to help stir the heart of all true followers of Christ, with a soul-thirsting desire for a more earnest and prayerful study of God's word.

I would not detract from the importance of the work committed to those made alive in Christ, that of reconciling the world unto God through His word. 2 Cor. 5:15,19. But I would add to the importance of that work, by urging upon all a greater dependence upon God for an interpretation of His word.

The Jews, a nation, turned from the Scriptures to follow the traditions of their wise men, their eyes were blinded, and they rejected the promised King.

"For as much as this people draw near unto me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precepts of man: Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Is. 29:13,14. Matt. 15:7,8,9.

No passage of scripture can be understood by taking a few passages that we may think refer to that subject. But we must study the subject, from Genesis to Revelation, and in dependent humility, seek for that wisdom which cometh from God only. "If any man that giveth to all men liberally, and upbraidth them, it shall be given him."

Paul urges the truth. 1 Cor. 1:10. It is written, "You hast magnified Thy word above all thy Name." Ps. 138:2. Through the truth, revealed in God's word alone, can there be unity in faith and doctrine.

The heart of every disciple of the Lord should be lifted up in adoration to God who, through His word, revealed Himself as, "A God of truth and without iniquity, just and right is He." Deut. 32:1-5. Job 34:10-13,17,18,19,21-24.

Then from His word let us seek for the revelation of His purpose in the creation of man, the distinction between the body and the soul, and between death to the soul, and death to the body.

All things were created for the pleasure of the Lord. Rev. 4:11. And in the creation, man was the last thing created; created in the likeness of God, that he might subdue the earth and have dominion over it.

First He created the man, then from the man He took a rib and made the woman, one flesh with the man, one man, male and female: and "Blessed them, and called their name Adam in the day that they were created." Gen. 2:12.

"Such as be blessed of Him shall inherit the earth." Ps. 37:22. And for this purpose God made the man and his wife one flesh, that He might seek a godly seed. "And did He not make one? And wherefore one? That He might seek a godly seed." Mal. 2:15. "Know that the Lord hath set apart him that is godly for Himself." Ps. 4:3.

Man's body was made of the dust of the ground in form after the likeness of God: but body dead, without power to

move, see, hear, talk or think. "The body without the spirit is dead." But when God breathed into his nostrils the breath of life, "Man became a living soul." Now he possessed the power to walk, talk, see, hear and think.

The body is but an earthen house in which the soul dwells: the soul is the living man. There are many passages of scripture that teach this, but I will mention only one, this makes it clear beyond a doubt.

Lazarus, the poor beggar, lay at the rich man's gate.

He died and was carried by the angels into Abraham's bosom.

The rich man died, and his body was burned;

a dead, lifeless, motionless thing.

"In hell he lifted his eyes (the eyes of his soul), and saw Lazarus afar off in Abraham's bosom, and he said, (his soul spoke), "Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame." (The soul could feel.)

When he found it impossible for Lazarus to be sent to his relief, he said, "I pray thee therefore, father, send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment." But Abraham said, "They have Moses and the prophets. If they will not hear Moses and the prophets, neither would they be persuaded though one rose from the dead."

And the question to the woman, "What hast thou done?" Then the sorrow that should come to her, as the result of her transgression. But Oh, the depths of God's unfathomable love, for through the sorrow of the woman should come the blessing of life to man: not of man, but a precious gift from God.

The man now possessed of earthly wisdom, which leads from God, was not suffered to take of the tree of life, the fruit of the earth, which would have given everlasting life to the body; and in this earthly sinful condition the soul would have been ever separated from God. Gen. 3:22-24.

When man was driven out from the garden of Eden, and the world began to be peopled, then began the foundation of the world that was destroyed by water. But in the garden of Eden, after the transgression, God promised the seed of the woman should bruise the serpent's head. "In hope of eternal life which God who cannot lie, promised before the world began." Titus 1:2. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:25.

God saw everything that he had made, and behold it was very good." "Lo, this only have I found, that God hath made man upright; but man himself hath sought out many inventions."

The one man was placed in the garden of Eden, and a law of but one commandment given him. "Sin is the transgression of God's law." John 3:4. And, "The soul that sinneth it shall die." Ezk. 18:4.

There are but two ways in which men walk; the way of life and the way of death. And from the beginning to the present, the people have been divided into two classes: The wise and the foolish. "The wise shall inherit glory: but shame shall be the promotion of fools." "He that trusteth in his own heart is a fool: but whoso walketh wisely shall be delivered."

Before Adam was placed the choice, obey God's word and live, disobey and die. But alas! the woman listened to the words of the tempter, received them into her heart, doubted God, followed the imagination of her own heart, and disobeyed God: her husband also with her: and by sin both became dead to the possibility of obtaining

eternal life to the soul by obedience to God's word, separated from life in God.

But what was the effect upon the soul of man, of the fruit of the ground, forbidden of God. "And the eyes of them both were opened, and they knew that they were naked. By disobedience, the soul obtained that wisdom which cometh from the earth, and not from God: so that now, both body, and wisdom of the soul was of the earth-earthly. "The wisdom of this world is foolishness with God."

This wisdom leads to strife, contention and murder: and how soon it brought forth fruit in the murder of Abel, by Cain. "But if you have bitter envying and strife in your heart, glory not and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, and devilish." God's word declares that he placed the responsibility upon Cain, as He has upon every man since. "If thou dost well, shalt thou not be accepted?" Gen. 4:6. Rom. 2:6-12.

God's first question to the man proves that it was not His purpose that man should eat of this tree. "Who told thee thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? Then the sentence upon the man, "Cursed is the ground for thy sake."

And the question to the woman, "What hast thou done?" Then the sorrow that should come to her, as the result of her transgression. But Oh, the depths of God's unfathomable love, for through the sorrow of the woman should come the blessing of life to man: not of man, but a precious gift from God.

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God himself has prepared the way of salvation according to the purpose of His own will, and has revealed His will and purpose in His word: also the work ordained for His spirit. And according to His own purpose, He has placed a responsibility upon man, which no theory of man can free him from.

"But where rests the responsibility of the depraved nature of the natural man? Does

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author of salvation to all them that obey Him." Heb. 5:9.

God ordained that by His word, by the law and the prophets, man should be brought in faith to Jesus of Nazareth as the Christ.

"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me. And ye will not come to me that ye might have life. How can ye believe which receive honor one from another and seek not that honor that cometh from God only."

Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings how can ye believe my words?" John 5:39,44-47.

Professing themselves to be wise they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." Rom. 1:20-24.

Thus we see that man, by following the imaginations of their own hearts, became idolators.

And because they would not retain the knowledge of God, they were left to cultivate the lusts of the flesh, and thus they filled their own heart with all evil.

"But they have not all obeyed the gospel. For Isaia saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God." Rom. 10:16,17.

By following the imagination of his own heart, man forfeited the right of obtaining life by obedience to God's word; and God has ordained that by the purpose of his own heart, he should turn to God, and seek the way of life." Prov. 16:9. Ps. 125:4,5. Ps. 24:3,7. Zeph. 2:3.

There was also the knowledge of good that man received from the forbidden fruit, that gave him the ability to consider that which was right, and to choose between the evil and the good. And God holds him responsible for the choice he makes.

"When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive, because he considered and turned away from all his transgression that he hath committed, he shall surely live he shall not die." Ezk. 18:27,28.

Eternal life to the soul is a union with God through the holiness which comes from God, by obedience to His word. Man by transgression lost the opportunity of obtaining holiness, and passed under sentence of condemnation and death, a separation from life in God: this is death to the soul.

But by Christ's work in the flesh, God prepared a way by which man could obtain this union with God, by obedience to His word.

But the work through which it is to be obtained is the work of Christ, and not the work of man. And the word of God, obedience to which places man in a position in which God promises to give him eternal life, is the words of God through Christ, and not by the law and the prophets.

"The law was given by Moses, but grace and truth came by Jesus Christ." John 1:17. "Whosoever cometh to me and heareth my sayings and doeth them, I will tell you to whom he is like: he is like a man which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock." Luke 6:47,48.

"And being made perfect He became the author of salvation to all them that obey Him." Heb. 5:9.

might know that the God of Israel alone is God. Ex. 9:13-17. Ex. 14:30,31. Josh. 2:9-12. Josh. 9:9,10.

Christ was to be a prophet like unto Moses, giving to the people the word of God; (Deut. 18:18,19. Acts 3:22,23), and by His power to work miracles, He should, like Moses, bring the people in faith to receive the word. John 10:30-39. Heb. 2:1-5.

"And John calling unto him two of his disciples sent them to Jesus saying, Art thou He that should come? or look we for another? When the men were come unto Him, they said, John the Baptist hath sent us unto thee saying, Art Thou He that should come? or look we for another?

And in that same hour He cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind He gave sight. Then Jesus answering said unto them, Go your way and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me." Luke 7:19-24.

Meetings at Shubuta.

Dear Record:

W have closed what is acknowledged to be one of the best meetings ever held in Southeast Mississippi. In some respects, it was one of the most remarkable meetings it has been my lot to witness. There was no high pressure methods used, just praying and preaching the plain, simple gospel of Christ and singing, and yet during every service there was a deep spiritual pressure and power that at times was simply awful, and that the very strongest opposition could not resist.

It was the most decided and acknowledged evidence of the presence and power of the Holy Spirit that I ever experienced. And that is what everyone is free to say that was there. No one is able to describe the scene. Eternity alone will be able to reveal the fullness of what the Lord has done for us. One of the leading members said, I prayed for a great meeting, but I never expected to see such a meeting as this. The town is moved as it has never been moved before. Strong, sinful men became as humble as helpless children. There were strong oppositions and they faded into insignificance and did not hinder the mighty moving of the Spirit of our Lord.

There was 29 accessions to the church, 21 by experience and baptism, but that is only a small portion of what the Lord did for us, but the greatest part of what was done, was that the church has put on her beautiful garments. She has buckled on her armour, and is ready to do battle for the Master and lost souls.

The preaching was done by H. R. Holcomb, and to say that means that it was done well and effectual. In some respects he is one of the most remarkable men I ever saw. The thing you will wonder at, is his humility and his absolute dependence upon the Holy Spirit. That is the secret of his marvelous success. He loses sight of self, and his whole desire is to present the teaching of the Scriptures, and leaves the results with the Holy Spirit, and the results come. He is one of the Lord's noblemen and I bespeak for him a great future. God bless him and may He use him in many victories against sin and the enemy.

of our Lord. At the last service we could not accommodate the people that came, and some stood through the service, and one man who stood in the vestibule was converted. A large crowd went to the depot and at 12:15 o'clock at night many good wishes and good-byes were said after a good prize had been handed to him by the pastor as a token of our appreciation of his human and earnest work which will be rewarded by the Master when he lays down his armour and takes the crown. He was invited to come back by all the people praise Him.

To God be all the glory'

Joyfully,

J. J. Walker.
Shubuta, Miss., May 5, 1908.

A Great Meeting.

Shubuta, Miss., May 2, 1908.

Dear Record:

I am sure that all the readers of the Record will rejoice with the pastor and members of the church here when I tell you that we are having what the oldest people here say is the greatest meeting in the history of the church. There are 24 additions up to date and the end is not yet. To our Lord be all the glory. Let all the people praise Him.

J. J. Walker.

P.S.—More will be said later.

Dear Brother Editor:

Dr. Lansing Burrows in his comment on the feet-washing incident, John 13:17—which appears in the Sunday School Teacher for April says some very interesting and instructive things. I select the following sparkling gem: "Jesus cleanses us, but contact with the world brings the local spot and blemish. The cleanliness that comes by faith in his atoning blood is absolute, but as we mingle with the world there are spots that stain. That we sin is no proof that we are without grace. If we rejoice in iniquity, and have no disposition to be rid of it, we may be sure we have never been washed. Sin is like dust to a sensitive person. It must come off, be it much or little. The evidence of a saved state is not consciousness of holiness, but a sense of continual need of the cleansing touch of Jesus.

I have added the black letters because those words in particular, are very comforting to me.

The first thing, in that country and those times, in any feasting was to cleanse the dust from the feet, which was done by the lower servants. There were on this

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Ointment

occasion, no servants to attend to this and since none of the disciples were in a condition of mind to offer to do this menial service, our Lord took advantage of the opportunity to teach them and us a great lesson in humility.

It was not clean feet that our Lord washed. He washed their feet because they needed to be washed, and he loved them, and did for them what they, and we ought to do for each other when the occasion demands it. None but the meek and humble can appreciate the act and lesson it teaches.

J. R. Sample.

Summit, Miss.

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One Mahogany Case Upright, worth \$350 \$180.
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A Theory on Divorce.

I beg to submit to your readers a suggestion on the divorce question, which I believe will receive the endorsement of the ministry and people.

If the ministers of every protestant denomination throughout the United States will agree to adopt a rule that after a certain date, no marriages unless performed by an ordained minister of the gospel, will be considered as a valid marriage; and any couple who are married by a justice of the peace or any other civil authority, their marriage will be

equal to what we will find in the home of a Christian God fearing man! What is there to make it so? I believe marriage without God's approval and aid is like a ship on the ocean with all sails set and abandoned by the crew; it goes plowing ahead through the waves, subject to the dangers of the approaching storm, and with no pilot to guide it—what is the result—it lands a wreck on the rocks of the divorce court.

Do you not believe that if this theory was made a universal rule in the United States, that there would be a very noticeable decrease in the number of divorces annually and an increase in the ranks of Christianity?

Now what is to prevent it from being universally adopted? Have not the ministers in the past few years been giving this divorce evil their attention and have not the ministers of several denominations agreed not to perform a marriage ceremony, if one of the contracting parties is a divorced person?

Right here the question may arise—

If this theory is adopted by all denominations throughout the United States would it not be violating the constitutional right of a citizen who did not believe in God or any of the precepts of Christian religion? Would it not be putting the stamp of adultery on him unjustly? My answer is—No. It would violate no man's constitutional rights because if a man does not believe in God as a Supreme Being, that man is an infidel or an atheist and if marriage is a divine ordinance instituted by God, an infidel or atheist they, not believing in the divinity, cannot be held under this rule and any kind of civil ceremony as prescribed by state law would suffice.

Ministers, is it not your belief, not only from a religious standpoint, but from past personal observation, that a marriage by a civil authority cannot merit God's approval on the same basis as a marriage performed by an ordained minister of the gospel?

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ay that with God's aid, everything is possible and that God is love, but I ask you where there is no God in the home, how can it be possible for love to be there? Who is going to guard the purity and happiness of that home if God's spirit is not present to protect it from the snares and pitfalls of domestic discord? Can mortal man do it? Do not statistics prove there is practically no divorce in families that strive to live up to their religious duties? Why? Because they not only begin but continue their duties of married life with God's approval. Can you call to your mind a couple that can say: "We have no religion, we believe in no Supreme Being, although admitting there might be such a person, yet we don't consider he has any jurisdiction over our married life. We get along alright and our home is happy," but I ask you is the purity of happiness of this home

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Kokomo Woman Lives Fortune

To Help Women Who Suffer.

In the past few years Mrs. Cora B. Miller has spent \$125,000.00 in giving medical treatment to afflicted women. Sometimes ago we announced in the columns of this paper that she would send free treatment to every woman who suffered from female diseases or piles.

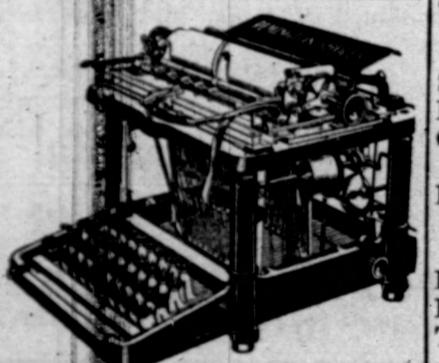
More than a million women have accepted this generous offer, and as Mrs. Miller is still receiving requests from thousands of women from all parts of the world who have not yet used the remedy, she has decided to continue the offer for as long as possible, at least.

This is a simple, mild and harmless preparation that has cured so many women of the privacy of their own homes after doctors and other remedies failed.

It is especially prepared for the speedy and permanent cure of leucorrhoea or whitish discharges, ulceration, displacements or swelling of the womb, profuse, scanty or painful periods, uterine or ovarian tumors or growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling in the spine, melancholy, desire to cry, hot flashes, weariness and piles from any cause, or no matter of how long standing.

Every woman sufferer, unable to find relief, who will write Mrs. Miller now, without delay, will receive by mail free of charge, a 50 cent box of this simple home remedy, also a book with explanatory illustrations showing why women suffer and how they can easily cure themselves at home without the aid of a physician.

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Home Missions	Foreign Missions	6.00
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Rob's Revolt.
PART II.
By Mary Wells.

He found, however, that prolonged meditation was not conducive to a cheerful frame of mind. It is an acknowledged principle in human affairs that after the ball follows the inevitable paying of the piper. With this principle Rob was now confronted, and as the probable price of his escapade became more apparent, he felt his enthusiasm wanning. Besides, there was the latent conviction momentarily growing stronger that the trick had been a mean one, and Rob always prided himself on his square deals.

He endeavored to fortify himself by a detailed enumeration of Nance's offenses, and derived therefrom some satisfaction, for they had been many and varied. In his absorption he had taken little note of his surroundings, and was now surprised to find he had drifted down past the Taquamenaro clubhouse almost to the old cemetery. Having taken his bearings, he sat up, grasping the paddle with a firm hand.

"Whatever have you been doing with yourself? You're dripping wet." The canoe upset," said Rob miserably. He knew only too well his mother's antipathy to aquatic amusements.

"O Robert!" she exclaimed reproachfully; "I always said it was dangerous. I'm in mortal terror every time you're on the river and—what suit is that? O Robert!"

There was an eloquent silence then. "Go right upstairs and get off your wet things," she said. "You must have a bowl of ginger tea, too."

Rob quailed inwardly as he retreated toward the stair door. Ginger tea seemed the last drop in the bitter cup. His hand was on the catch of the stair door when his mother's voice again reached him. At something in the tone he started. It was evident that his misdeed, forgotten in the anxiety of the moment, had now returned to her mind with redoubled force.

"After you have finished dressing," she said quietly, "you may go to the library. Your father wishes to see you."

Mr. Robert Cameron, Sr., quizzically eyed his son, hesitating on the threshold, then he laid down his paper. "Ah, good evening, Robert. Be seated."

Rob sat down. In all his painting of the scene he had never imagined himself as feeling so mentally small. He had an actual physical sense of shrinking. There was an uncomfortable silence, broken at last by, "Well, my son."

Rob braced himself, a difficult operation under the shrinking process, then he blurted out, "I suppose Nance has told you."

Mr. Cameron looked inquiringly. "Told me? Oh, about the measles, you mean? My first information I received in town. I was quite surprised to find we

serge, the event can be regarded only in the light of a catastrophe. Rob felt that his cup of woe was full.

Long past supper-time a forlorn dripping boy, followed by a subdued and dripping collie, slowly approached the rear of the Cameron house. At the back porch Rob paused. "No, old fellow, you can't come in now. You're too wet. Nora would be after you with a broom. Don't know as I'll get through the kitchen myself."

Mustering his courage, he pulled open the door, only to encounter his mother issuing from the dining-room. The promptness of her appearance gave indication that she had been listening for his approach. She started to speak, then as her eye fell on the dejected figure with clinging garments she uttered an exclamation of dismay.

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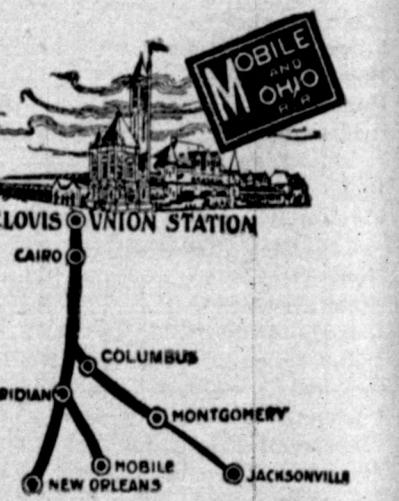
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May 14, 1908.

THE BAPTIST RECORD.

15

had been put under quarantine since this morning. Yes, I have had some conversation with your sister relative to the—ah, outbreak. She feels quite strongly on the subject."

Rob sat miserable. If his father would only scold. He didn't wonder that people preferred to have him on their side in a lawsuit. Mr. Cameron suddenly dropped his bantering tone. "Robert," he said gravely, "this is a serious matter. However, I have been reserving my opinion till I have your side of the case. Now, my son."

The father's steady gaze was discomfiting, but once launched on the tide of his story, Rob felt himself borne along fairly well. When he came to the climax Mr. Cameron's lips twitched slightly.

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For a moment there was silence, then his father said thoughtfully, "As I gather, you regard yourself as the victim of a long train of abuses and usurpations, and you felt that you would gain a certain amount of satisfaction by perpetrating a trick, which regarded in the most lenient light can hardly be called manly."

Rob colored, hanging his head.

"Now, my boy," continued his father, "I want to ask you a question. Has it paid?"

Rob's mind went back rapidly over the mishap of the afternoon, then he raised his head. "No, it hasn't," he said manfully. "It was a mean trick, father. I'm willing to own up to it, but"—he hesitated, then the words came forth with a rush—"you don't know how aggravating girls can be."

"My sin," said his father solemnly, "I was brought up with three sisters."

They looked at each other, then Mr. Cameron smiled and Rob's heart warmed. He felt somehow that a new bond of sympathy had been established.

"Now Rob, went on his father, "it seems to me that under the circumstances you owe your sister some reparation, and I would suggest that early tomorrow morning you go around to the different guests and explain matters."

Rob gasped. Face those girls with such a tale! He looked at his father again, then he rose squarely to his feet. "All right, father; I'll do it. Good night."

As the door closed on his son's retreating form, Mr. Cameron gave a nod of approval. "The boy's all right," he said.

When in response to his mother's rap Rob opened his eyes next morning he was conscious of a dull headache and a general feverish sensation. He remembered that he was to drive his father to town, and then there was his retributive trip of explanation. He sighed. As he raised himself on his elbow he caught a glimpse of his face in the mirror opposite.

Surely, there was something strange in his appearance, and he hurried across the room. He gave one look, then rushing to the door shouted, "Mother!"

Alarmed by his tone, she came running. As her eyes fell on her son's flushed and spotted face she ejaculated, "Measles! You were around with Jimmie Sennet last week. The ginger tea must have brought them out. Get right back into bed."

As she tucked the bedclothes around him, Rob smiled in spite of his growing discomfiture. One thankful thought was uppermost in his mind. The escaped visits!

"I say, mother," he said whimsically, "the sign's ready anyway. It must have been premonition."

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the grand army of Napoleon found its winding sheet. Its monuments are in every burial ground. Its badges of triumph are the weeds which mourners wear. Its song of victory is the wail that was heard at Ramah—"RACHEL CRYIN FOR HER CHILDREN, AND WEEPING BECAUSE THEY ARE NOT."

The sword is mighty, and its bloody traces reach across time, from Nineveh to Gravelotte, from Marathon to Gettysburg. Yet mightier is its brother, the wine cup. I say "BROTHER." History says "BROTHER."

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